

# Forth

The Spirit of Missi




DECEMBER • 1941



# Not by Might but . . .

# By My Spirit



**W**HAT a glorious day of opportunity for the Church! We are conscious of the tension in world affairs. We are aware of an atmosphere of uncertainty — not fear; just a groping in the shadows such as comes before the delayed breaking of a new day.

But we are called to Go Forward. Taking this order from the Presiding Bishop and General Convention, your National Council presents the 1942 Program. It has to be presented in terms of money, but would to God we could get every member of this Church to see this Budget in terms of life and liberty . . .

- . . . Young people on the march with a part to play in the united movement of the Church's youth.
- . . . On the college campus amid a million and a half students, daring young men and women and faculties alike striving to put the Christ-way into education.
- . . . A Christian government in China calling us to aid in free and occupied areas.
- . . . Britain's great missionary enterprises saved for this year by our gifts, again appealing for a "lend and lease" lifeline to keep the Christian cause in their far-flung missionary field.
- . . . The Philippines, Alaska, the Islands of the Sea, the West and Middle-west, "races and kindreds," rural and urban areas, migrant camps, startling shifts in populations due to the defense program.

What a glorious opportunity for every member of this Church!

Democracy without Faith in God and good will cannot survive. The Church of the living Christ is the last and only bulwark which can stem the tide of the times.

*Not by might but by my spirit, saith the Lord of Hosts.*

**A CALL TO THE CHURCH FROM THE NATIONAL COUNCIL**



## This Issue at a Glance

THE COVER: The Nativity scene is one of fourteen paintings of the life of Christ, in the nave of Trinity Chapel, New York. The paintings, each 13 x 10 feet, were done in fresco style by the late Rachel Richardson Ominsky, one of the few Americans trained in the art of true fresco. Blue, red and gold are the dominant colors.

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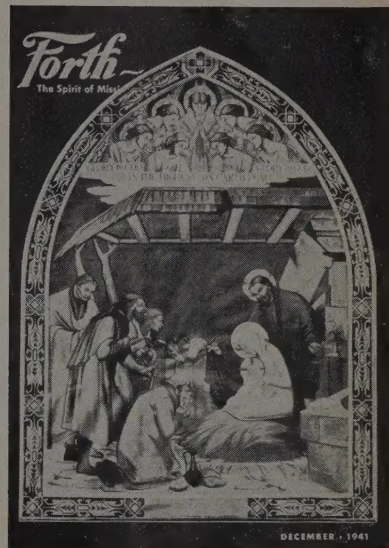
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### FORTH QUIZ

The following questions are based on articles in this issue. Can you answer them?

1—What substitute for Christmas candles did the missionaries use in the west China village of Chennan?

2—Settlers from what state started St. James' Church in Arlington, Vt.?

3—Why is Bishop Ronald Hall called Bishop of the Burma Road?

4—Name four dioceses that have been leaders in making moving pictures of their work.

5—What four or five countries near Palestine have had active fighting in recent months?

6—What is unusual about the vestry of Trinity Church in Nevada City, California?

7—What is St. Agnes' Church in Miami, Fla., doing now to cooperate with government activities?

8—How does the College Work Calendar differ from other church calendars?

9—When was the Choir School of St. Thomas' Church in New York City founded? By whom?

10—How many volumes does the American Bible Society issue every minute?

11—What connection did President McKinley have with St. John's Hospital in Brooklyn, N. Y., during the Spanish-American War?

12—Who composed the deputation sent by the National Council to survey work in the missionary district of Honolulu?

Answers are on page 34.

Editor: Joseph E. Boyle









# On Earth.... Good Will

A Message for Christmas, 1941

By H. ST. GEORGE TUCKER, Presiding Bishop



ON Christmas Day we celebrate God's answer to man's age-long prayer for help.

Religion arises from a sense of insecurity and inadequacy. Man recognized his dire need of aid in the struggle to defend himself against the hostile powers, both natural and, at least in the earlier stages, supernatural, which threatened his welfare. He learned also from experience the inadequacy of his own capacities and resources for the satisfaction of his desires and the attainment of his purposes.

Looking back over the centuries we can find ample cause for gratitude in the blessings which we owe to Him who was born in Bethlehem.

\* \* \*

What about God's answer to our prayers for blessings to enable us to meet our present problems? Are we not frequently as disconcerted at God's way of answering our pleadings as were those who rejected with scorn Christ's claim to be the long-desired and expected deliverer?

There is one blessing which perhaps all people will unite in asking God to bestow on this Christmas—a just and durable peace. A prayer for peace at Christmas seems peculiarly appropriate, for the angelic hosts heralded the birth of the Saviour by proclaiming, "Glory to God in the highest, on earth peace, good will toward men."

Are we justified in hoping that God will answer such a prayer? The song of the angels suggests the condition upon which alone we can

expect such a hope to be realized. Their promise was peace on earth to men of good will. Where good will is lacking even God cannot establish a just and durable peace.

\* \* \*

We know by sad experience that our own attempts to secure peace by force or by negotiations have proved a failure. The reason for this is not that the force used has been inadequate, nor even that the negotiators were not wise enough to work out proper peace terms. Is not the real cause of the failure of such attempts the lack of that spirit of peace which the angels call good will?

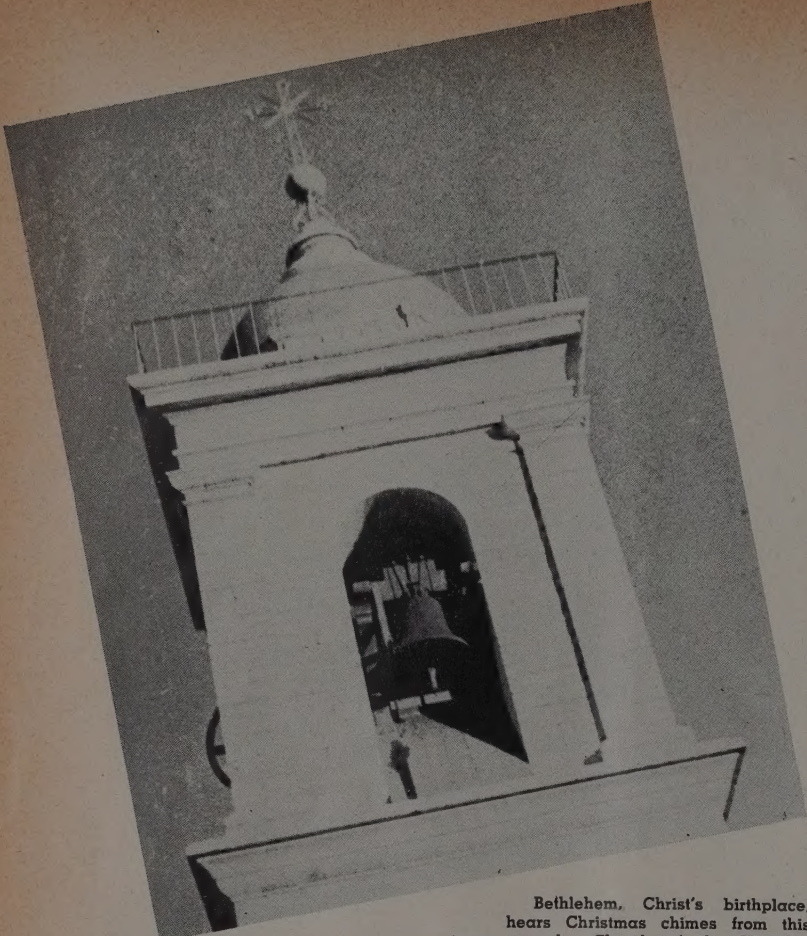
If we ask God for peace, then we need not expect His answer to take the form of a grant of more power to subdue aggressors, nor of more cleverness in negotiating peace terms. What we can expect is that God will send into our hearts the spirit of Him whom we call the Prince of Peace. If we will surrender ourselves to the guidance and influence of that spirit, He will develop in us the good will which as the angelic song suggests is the only basis of a just and durable peace.

Let us, therefore, approach this Christmas not only with gratitude for what God has done in the past, but with the confident expectation that if we dedicate ourselves to Him, He will qualify us to take our place among those concerning whom our Lord said, "Blessed are the peacemakers: for they shall be called the children of God."



# War Surround

A VIVID PICTURE OF



Bethlehem, Christ's birthplace, hears Christmas chimes from this tower on the Church of the Nativity.

As Christmas dawns again over the Christmas Land, the Holy Land of Bethlehem, Nazareth and Jerusalem, with war on every side, the American Church's representative there, the Rev. Charles T. Bridgeman, has been thinking about past centuries and what they brought to that country.

ONCE I watched a gaunt ungainly camel searching for a few blades of dry grass on the sand dunes near Gaza. Some world-famous men were present on that occasion. Once in a while the camel would lift his head and look over, with the scornful indifference which characterizes the sardonic beast, but he found little to interest him. His prehistoric race has seen countless conquerors come and go, empires rise and fall, and languages change with the march of centuries. The presence of yet another new people and new civilization was to him of no importance. Semites and Hamites, Babylonians, Egyptians, Assyrians, Greeks, Romans, Arabs, Turks, Mongols, French—and now British—an unending procession.

The Holy Land has always been the center of war. It lies athwart the highways of three continents. Today its roads hear the rumble of mechanized troops, ships concentrate from all di-

rections on the precious Suez Canal, oil pipelines furrow its rocky hills, and airships roar overhead.

But with war all around it, the Land has been singularly free from fighting. The strife has been in all the country outside. Egypt, Ethiopia, Syria, Greece, Iraq and Iran are all neighbors. From farther away have come evacuees, birds of passage from all parts of Europe and the Near East. Among them are Americans who quit Syria *en masse* and taxed the resources of Jerusalem to find accommodations in an already overcrowded city.

Public notices are now printed in English, Hebrew, Arabic, French, Greek, Polish and Czech. They really should also be in Hindustani, Urdu, Serbian, German, Dutch and a few more. Among the refugees is a Swiss-educated, Greek-speaking, Turkish Moslem of Soviet Georgian extraction, troubled because he was enlisted in the German-speaking Jewish section of a

regiment though he is really a Christian at heart.

Nor are all these people unmindful of the significance of the Holy Land. Its spell is over everyone. Each new group has had its religious observances, Polish and French, Czechs in the Anglican Cathedral, Russians and Greeks.

It is a great thing that the Cathedral has been able to maintain its services,

Bringing cans for his oil refinery near important Iran pipe line. Three Lions photo.





# Holy Land This Yuletide

LIFE IN BIRTHPLACE OF CHRISTIANITY

by Charles T. Bridgeman

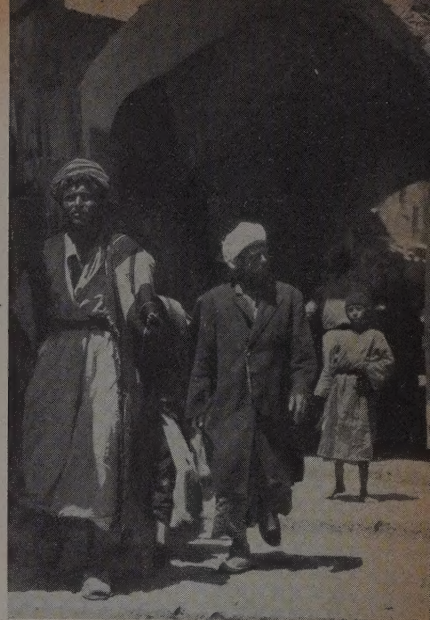
as it has for these past fifty years. It is gratifying to see soldiers and nurses coming for their communion and for the quiet weekday evensong. Again and again it has seemed that some part of the work, a hospital or a school, must be closed as bombing or other fighting drew near, but the danger has passed. More than this, support has continued to come from friends all over the world. With their help, the Church can continue to teach the eternal principles, proclaimed by our Lord in this land, upon which alone a lasting peace may be one day established.

Sometimes we have wondered whether war conditions would not cripple an important piece of work. Air raids on one of the coastal towns made the nights hideous for some weeks, and with the departure of many people to outlying villages, it was thought that two Church schools might have to be transferred elsewhere. Actually, however, the occasion never arose and the teachers and pupils who bravely stuck to their tasks day by day

soon saw the other people returning again. But it does take grit to keep at it when wearied by a long night in a shelter, and the prospect of another and another, when the shrill sirens pierce the blacked-out night.

In another coastal town a Church hospital staff wondered for a time whether the hospital ought not to close, so great was the responsibility of receiving patients whose welfare in an air raid would depend upon the staff. The decision that the healing work must go on, whatever the danger, was soon justified by the stoical endurance with which the Arab patients accepted the necessity of being aroused once or twice a night to walk or be carried to the shelter, and the cheerfulness with which they sang songs, while not far away the dull thud of bombs could be heard.

So we carry on. New tasks are born of the war. The presence of British troops has made necessary soldiers' clubs to provide recreation for the men when on leave. Nurses, weary with long hours in hot climates, need rest and refreshment. St. George's Hostel,



normally occupied by care-free American tourists and others, has been lent to the Australian Red Cross as a leave center for their nurses. Hospitals pour out a stream of convalescents in dire demand of kindness and hospitality. For all of these the Church and its people make provision.

Everywhere reports come in of the greater seriousness with which congregations, especially those of the British communities, have been appearing for worship. Whatever the new war duties, people are taking their religion more earnestly and seeking support from God.

*Exchange.* A London woman climbed, at considerable risk, into her bombed and ruined home, found a chest in which she had been saving money for a missionary gift, and sent her gift to the Church Missionary Society for work among lepers in India. At the same time there arrived at the C.M.S. a gift from poor leper Churchmen in India, to help in restoration of a London church.

In all great crises men have turned to religion. It is my hope that out of this present world crisis there will come again a turn of men to the Church: . . . Many of our most difficult problems today would be solved if workers and employers were members of the Church.

—Justice Owen J. Roberts of the U. S. Supreme Court, speaking at a dinner gathering sponsored by the Philadelphia Divinity School.



Syrian camels (below) pass through streets of Damascus. Three Lions photo. (Top, right) This street in historic old Jerusalem has seen the traffic of three continents. Gendreau photo.



## Bishop of the Burma Road



Bishop Hall (right) of Hongkong showing Dr. James Thayer Addison, vice-president of the National Council, the extent of his China field.

Ronald Owen Hall is bishop of a stretch of China that reaches from the eastern seacoast to Burma and Tibet. He is Bishop of Hongkong, "Bishop of the Burma Road," and a lot more.

Speaking and preaching in many places during a brief visit to the United States, he has expressed again and again the gratitude of Chinese Church people for help received from America, not only during the present disaster but during the past century, through the missionary pioneers and the work they built up.

Even more emphatic is Bishop Hall's reminder that England at least and by inference America, owes China a debt which he says can never be repaid, for the courage displayed and the suffering endured in resisting military aggression.

Whether in a shirt and faded khaki shorts, tramping a country road in some Chinese hinterland, or in bishop's robes before the high altar of St. John's Cathedral, New York, or in his own St. John's Cathedral, Hongkong, he is equally at home, and equally in earnest about helping China. He is the son and grandson of English clergy. After ordination he was secretary for the Student Christian Movement and visited the Orient. He had returned to England when a crisis arose in China between Chinese and British, and in the midst of strong anti-British sentiment, it was the Chinese who cabled for the Britisher, Ronald Hall, to come and straighten things out. He did, and remained for two years. Six years of pastoral and social work followed in England, with open-air preaching at town fairs, and much work with the unemployed during the depression in northern England. In 1932 China called again, the Archbishop of Canterbury consecrated him a bishop, and he went out to his huge diocese.

Bishop Hall's brother Noel is on the staff of Lord Halifax in Washington. The Bishop hopes to be home in Hongkong by Christmas.

## Burma Road

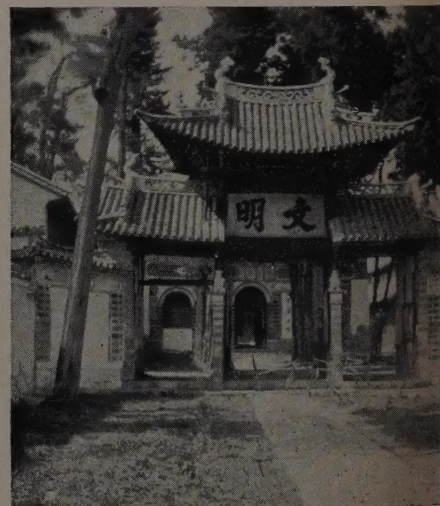
### CLERGY IN FREE CHINA

THE famous Burma Road lies almost wholly in my diocese. All along the roadway are groups of men from colleges in central China, engineers with perhaps fifty miles of roadway to supervise, doctors and nurses in hospitals established by the highways or the railway or the public health administration.

Many of these men and women are Christians. The pastoral problem presented by their own needs, and also by their eagerness to reach those about them, is bewildering. Thousands of truck drivers and mechanics and hundreds of thousands of workers on the road present another problem at present quite insoluble.

At Chennan where the united middle schools from Hankow and Wuchang are established there is, in a sense, a church in the school, and going out from the school into the city and neighborhood the China Industrial Coöperatives are also at work in this

College entrance, Hsichow. John Coe photo.





# Providing New Centers for Church

END URGENT CALL FOR MORE WORKERS IN WAR EMERGENCY

by Ronald Owen Hall

area. The Church in America has sent John Foster to work especially with the coöperative movement. The regional director and several of his staff at Kunming are Christians. Coöperatives are non-political and are not specifically a religious movement but they are teaching men and women better ways of life, and they are indeed a highway for our God.

Kunming, the capital of Yunnan province, is fast becoming an important Church center but the Church there is facing the acute problem of groups of Christians scattered in villages and market towns anywhere from five to twenty miles in every direction.

Under the leadership of Bishop Andrew Y. Y. Tsu, assistant in the diocese of Hongkong, with oversight of the Kunming area, several American missionaries and a considerable group of Chinese clergy from the American dioceses of central China are

now working. Wherever groups of Christian people find themselves refugeeing in a place where there is no Christian church they have begun a church in a house and have drawn in their neighbors. These new Christian groups need teaching and pastoral care. The urgent thing is to place qualified Chinese leaders where the work needs to be done, and back them up.

Besides Kunming and Chennan, the work of the Church stretches from a place near the Burma border where a group of Christian Chinese doctors have established a school which they have asked Bishop Tsu to oversee, to Tsungyi, which is only one day's journey south to Chungking. At Tsungyi the Rev. T. T. Yang of the diocese of Hankow is working in a group of refugee Churchmen and women, and is reaching out among the other refugees and residents of the city. Chekiang Government University, from the

east coast, is now located here, and Bishop John Curtis of Chekiang has sent his only English priest, Anthony Spurr, to work among the government university staff.

At Kweiyang, the capital of Kweichow province, the Rev. Quentin Huang of the diocese of Anking, has built up a vigorous Church work, mainly among the refugee students and professors in Great China University, Yale Medical College, and the Provincial Medical University. He has now a staff of three assistants learning from him the technique of youth work, which has always been his special interest.

A day's journey west of here is Ahnshun, near one of the most beautiful waterfalls in the world. Here also is the beginning of a church. Another day westward is Kutsing, an important road, railway, and market center. Deaconess Julia Clark of Hankow

(Continued on Page 33)

Posts warn traffic from landslide on Burma Road until repairs are made. C. A. Higgins photo.



A stone crusher helps maintain the Road.







Famous St. Thomas' Church choir, composed of forty boys and twenty men, which provides some of the finest Church music in the country, shown at the close of a Christmas service. Dezso Kallos photos.

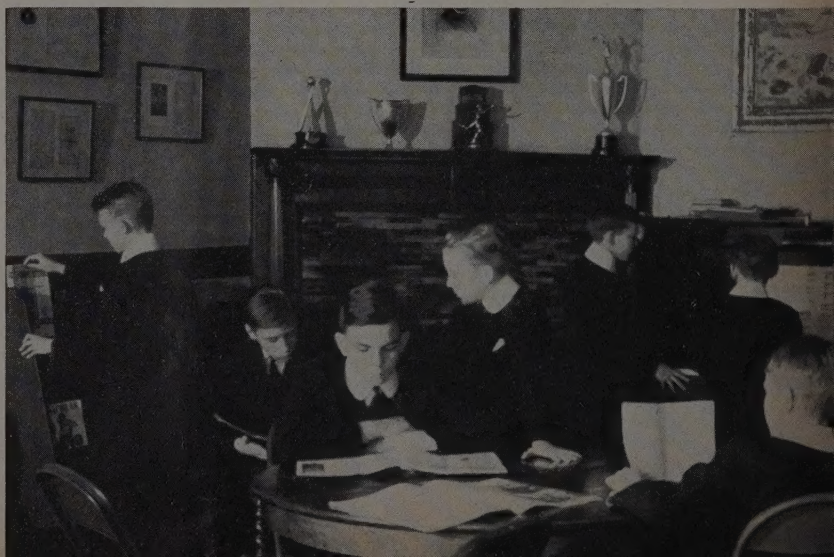
*H*OW beautiful are the feet of them that preach the gospel of peace," sang the boy soprano in high, clear tones. As the Christmas music of Handel's famous "Messiah" rang out through the church every eye was glued on the forty small figures who comprise one of the finest boy choirs in America.

Twice each Sunday and on all important Church days, these youngsters, ranging in age from ten to fifteen, provide the music in St. Thomas' Church, on New York's Fifth Avenue. The choir is famous not only for the high caliber of the boys' voices, but also because it is carrying on the tradition of English church music.

All the boys are students at the Choir School of St. Thomas' Church, founded in 1918 by Dr. T. Tertius Noble, the parish's noted choirmaster and former organist of York Minster, England.

The school's primary purpose is to train boys for St. Thomas' Church choir, but at the same time it provides them with such a thorough scholastic training that many of its graduates go

For formal dress the Choir School boys wear dark double-breasted suits and Eton collars.



# Music Equals

BOYS IN FAMOU

on to some of the better secondary schools including Kent, Hotchkiss, Phillips Exeter, and Trinity.

One of the unique features of the Choir School is the inclusion of music as a major subject in the curriculum. To the musically talented boy this is particularly valuable for he learns not only how to sing, but also receives instruction in the appreciation and theory of music. Constant study of the works of the great masters develops in him an understanding of and a taste for good music. And there are frequent opportunities to attend symphony concerts, recitals, and other musical events of interest. Choir rehearsals for the Sunday services are held daily for one hour, while one hour a week is devoted to instruction in music theory by the choirmaster.

The regular subjects listed in the curriculum correspond closely to those given in the public schools and are taught by three men teachers, or "masters" as they are called. The grades or "forms" begin with the sixth and



# Readin, Rítin, Ríthmetic at St. Thomas'

NEW YORK CHOIR SCHOOL GET UNUSUAL MUSICAL TRAINING

include the first year of high school. All the boys attend St. Thomas' Church school on Sunday mornings.

Open from September to June, the school gives winter and spring holidays of ten days each after Church services on Christmas and Easter. However, the boys are expected to sing at all services during short vacations and they may be called upon at any time to sing at weddings or funerals. Since most of the students live in the metropolitan area, they are free to go home on Sundays after the afternoon service and are not required to report at the school until five o'clock on Monday afternoon.

For their singing at weddings and funerals the boys receive special fees and these are deposited for them in a savings account. Here the money accumulates interest until it is paid to them when they are honorably dismissed from the school. Since the school operates under an endowment and is on a sound and permanent financial basis, the only charge to the

students is an annual fee of \$75.

Located in a large old brownstone front on West 55th Street, the school is only four blocks from Central Park. On this huge playground the boys spend two and a half hours every afternoon in out-door sports of all kinds. Two masters supervise the students constantly while they are in the park, coaching the teams and directing the younger boys in their play. Competitive spirit runs high at the Choir School whose teams in football, basketball, baseball and track play other metropolitan teams regularly.

During their free time many of the boys, especially the younger ones, read, play games, or sit before the open fire in the housemother's room. And then on Saturday evenings there are movies or a dance to which parents and friends often come.

Boys at St. Thomas' Choir School have most of the advantages enjoyed by students in any private school plus the rare opportunity of receiving a well-rounded musical education.

## "Life and Liberty" Budget

The 1942 budget of the National Church has been set at \$2,524,870 and in adopting this, the National Council termed it a "life and liberty" budget. The amount includes \$300,000 for Aid-to-British-Missions, although some dioceses and parishes are raising their share outside their regular budget commitments.

The total budget represents a net increase of \$16,161 over 1941. Small increases in appropriations are called for in most the mission fields, these offset for the most part by a reduction in the appropriations for Japan. The allocations to the three Japanese missionary districts for 1941 were \$174,738; the amount budgeted for 1942 is \$60,892. New religious regulations in Japan made the reduction in appropriation necessary.

The Council will act finally upon the budget at its February meeting, after parishes and dioceses have reported their expectations.

St. Thomas' Church. Keystone photo.



Classes at the Choir School are small and allow for greater individual instruction.







Chaplain D. L. Dyreson presents New Testaments to men at San Francisco Presidio.

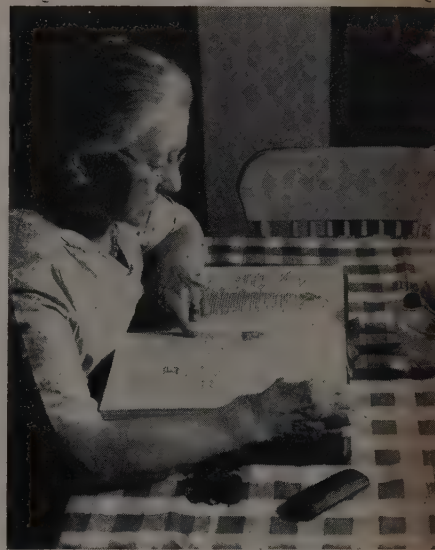
# The "Good Book" Form

AMERICAN BIBLE SOCIETY ISSUES FOURTEEN

and southern France. This year it would touch Brazil, the East Indies, and hundreds of American Army camps. Next year it might even reach into Germany or Russia. For it has become an emergency line, a lifeline for isolated Christians, churches, schools and Bible societies in countries disrupted by war.

The American Bible Society is the agency of churches in the United States for translating, publishing, and distributing the Bible in this country and in foreign fields where the churches' missionaries work. It is the sort of agency that can print four hundred thousand Portuguese Gospels for missionary work in Brazil and turn up a Welsh Bible for an astounded British sailor on duty in Egypt.

The biggest news for the American Bible Society is the huge and constantly growing emergency program that it faces today. Started in 1816 as a small organization concentrated on the Atlantic Coast, it has grown to be one of the three major publishers of Scriptures in the world. In 1939, the last year before the tremendous changes brought by war, the American Bible Society issued more than seven million volumes, an average of fourteen every minute. The British and Foreign Bible Society and the National



Bible Society's job is to reach isolated Americans, replace Bibles worn to tatters. Gendreau.

IF the three hundred million volumes produced by the American Bible Society were laid end to end—English and Cantonese—Russian and Mam and the others—they would form a course from New York City around the world to nearly every country in which the Society has some interest or work. Across the Atlantic to London, down through Europe, the Mediterranean and the Near East, past India to Siam, China, and the Pacific Islands, and back to Latin America would go this path of Bibles, Gospels and Testaments.

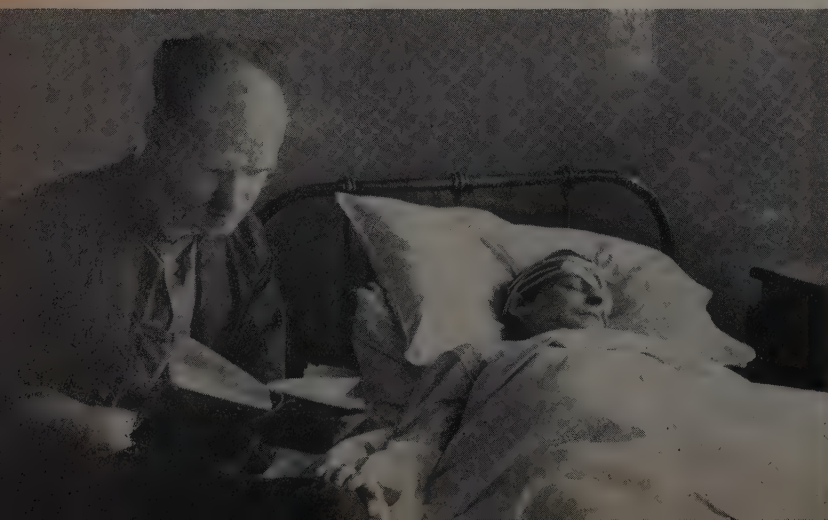
Last year the stream of volumes would have touched Greece, Poland,

Bible Society of Scotland accounted for another fourteen million, while all the other organizations in the world produced about five million volumes.

The sun never sets on the world of the American Bible Society. Up in Alaska some Episcopal children, at their summer fishing camp, may be reading Bibles they obtained from the Society. In Detroit, a few hours later, a Hungarian colporteur who speaks seven useful languages may be making the rounds of the foreign section with various Bibles under his arm. In Texas an Army chaplain gives out khaki-colored Testaments to soldiers he encounters, while farther south in El Salvador a missionary in a remote section teaches her pupils to read and write by using the Bible as a textbook.

In France, before the day is over, a refugee may receive a Testament to replace the one lost months ago during the fighting, while a British soldier in a German prison camp reads a Scripture portion in his native language. Around in China, before the daily air raids drive everyone indoors, the col-

David Bisset reads a cheering story to Doris Tindall, whose sight was lost when a canteen was bombed by Nazi aviators in a recent air raid on the Midlands, Scotland. World Photos





# Lifeline Around Globe

VOLUMES A MINUTE IN MANY LANGUAGES



Clergy and teachers often forego vacations to take Bibles to the unchurched.

porteurs are busy. In the Philippine Islands, at the end of that day, some native men are poring over invaluable translations of the Scripture.

Before the present war, the American and British Bible Societies had their work throughout the world pretty well divided. In some countries such as Egypt, Palestine, and Chile, they had joint agencies to handle the work. Everywhere they worked in coöperation, never in competition. But the picture for both societies is radically changed today.

In the first place, the American Bible Society has to make room somewhere in its schedule for the needs of a million and a half American soldiers, to say nothing of a greatly increased body of sailors and marines. A town in Eastern Texas gives a Testament to every local boy who is drafted by the Army. Every graduate of the United States Naval Academy at Annapolis receives a Bible. There must be pulpit Bibles for chapels at Army camps. Up to the end of June the American Bible Society had distributed, through Army and Navy chaplains, 2,000

Bibles, 142,000 Testaments and 99,000 Gospels.

In the second place, the outlook of the British and Foreign Bible Society, whose bindery was destroyed recently, has changed completely. The American Bible Society has undertaken to print 135,000 Spanish Bibles for Latin America, all of which were formerly produced in London. The American organization must supply all the needs of both American and British missions in Latin America now.

It is undertaking to keep alive the work of the French Bible Society and has already sent more than ten thousand volumes to southern France.

Even in Germany the vitality of the Scriptures persists, and the American Bible Society plans to work to relieve any shortage of Bibles that occurs there. The Society is printing 10,000 Russian Testaments and Psalms to be distributed to Russian war prisoners. In a dozen other countries a grant from the American Bible Society is helping to carry on the work.

Publications of the Society are distributed throughout the world by missionaries of every church, by chaplains, by volunteer workers and by hired colporteurs who often preach as they go. They are distributed by such means as the Wayside Fellowship of



American Bible Society has Gospels in 200 languages printed in several foreign tongues.

the Episcopal Church in the Diocese of Southern Ohio. They are given out in hospitals, orphanages, and prisons.

The center of this world-wide activity is Bible House, which has moved, during the years, from locations in downtown Manhattan to its present new building farther uptown. There is the library, with Scriptures in more than 800 languages, and with portraits of early leaders: Elias Boudinot, the Society's first president, and Chief Justice John Jay, its second head.

President of the Society now is John T. Manson, while the treasurer is the Rev. Gilbert Darlington of the Episcopal Church.

The Society leads in the celebration of Universal Bible Sunday each year on the second Sunday in Advent.

When states are too negligent or too poor to appropriate money for religious literature for their prisoners, Bible Societies hasten to supply varied texts for the men behind prison bars.





# American Work in Japan

BUT MISSIONARIES THEN WILL BE UNDE



Bishop Reifsnider and Dr. Takahara Takamatsu.

THERE is no objection, even on the part of the Japanese government (there may be on the part of individuals but not of the nation as a whole) to Christianity. That was the report which the Rt. Rev. Charles S. Reifsnider, formerly Bishop of North Kwanto, made to the National Council upon his return to the United States recently.

"Temporary furlough" is the way which Bishop Reifsnider described the status of the American missionaries, including himself, who have withdrawn from Japan.

"Do not get the impression the American work in Japan is not needed or that it is over," said the Bishop. "They need us more than they have needed us in the past. We will not again control the Japanese missionaries who eventually go back. They will be under the Japanese bishops. For the time being, we are on temporary furlough but it is our hope and prayer that we may be able to return in the near future. We know we will go back with the desire and coöperation of the Japanese Church."

Bishop Reifsnider's statement to the Council, in part, follows:

"To the question whether the Japanese Church will be able to carry on financially and whether they will be able to carry on the Christian heritage brought to them by English and American missionaries in the past, my answer is that I believe they can and will. They have assumed tremendous financial sacrifice, limiting their salaries to amounts which barely cover the necessities of life.

"As an example of the self-sacrificing spirit and courage at this difficult time, I should like to mention the election of the Bishop of North Kwanto. As bishop in charge at the diocesan convention, the Rt. Rev. John Naide called the clergy into the chancel and said to them: 'You are about to enter upon a solemn act. I have called you before the altar of God to make a decision. You will be required to make a very definite sacrifice to support the new bishop. It will mean you will be

unable to give your children the education you would like to see them have. You will have to make great sacrifice in your living conditions. Are you willing to do this, to support the bishop, your chief pastor, whom you are about to elect? If so, rise and before God make your decision.' They rose, to a man. Bishop Naide said, 'Is this your unanimous decision, with God looking on?' They said, 'It is.'

"Later Bishop Naide called the lay delegates into the church and told them of the decision the clergy had made, and added, 'You will have to share in this sacrifice if the Church is to assume this responsibility.' One of the laity rose and said, 'We have come here after prayer, after heart-searching, with the expressed determination, God willing, to make any sacrifice necessary to carry on the progress of His Kingdom in this diocese. I speak for all of us.'

"Clergy and laity then met together and a vote was taken. No nominations

Clergy, laymen and women delegates at Bishop Reifsnider's last diocesan convention.





# to Continue After War

## JURISDICTION OF JAPANESE BISHOPS

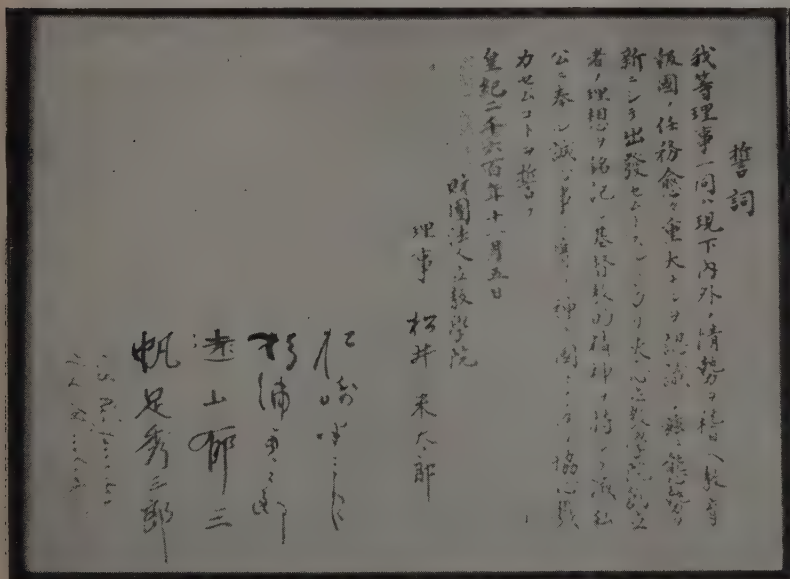


One of 1,600 St. Paul students, Tokyo.

were made but it was found that the Rev. Timothy Makoto Makita had received the necessary number of votes, two-thirds in each house, for election.

"Another instance will show in the institutional field whether the Church through its board of directors has the necessary faith and determination to carry on. When I resigned as president of St. Paul's University, Dr. Ikuzo Toyama, who had been a director, was elected in my stead. He is a very earnest layman who had been head of the University of Tokyo. At the time of the election, the chairman of the board, after a most heart-searching speech telling them of their new responsibilities and how the eyes of the saints, from the time of Christ down to the present day, were upon the infant Church in Japan and all its activities, said that if the Church fell down in its responsibility to Almighty God, it would do the gravest harm. He called upon the board at that time to take an oath, after prayer, asking for the guidance of the Holy Spirit. This resolution or oath was taken, each one signing his name and placing his personal seal upon it to show he was personally and publicly responsible:

Reading from right to left, pledge of loyalty adopted by St. Paul's University board.



Japanese bishops: From left, Sugai of South Tokyo; Yashiro, suffragan, Kobe; Maekawa of Hokkaido; Yanagihara, suffragan, Osaka; Makita, North Kwanto; Shinji Sasaki, Mid-Japan; seated, Matsui, Tokyo; Naide, Osaka; Iro Sasaki, Kyoto.

*"We, the board of directors, in consideration of the present situation at home and abroad, and in realization more and more of the importance of education in service to the nation, do hereby resolve to start afresh with renewed organization, holding fast to the ideals of the founder, upholding the spirit of self-sacrifice and service, and working as one in a spirit of harmony with truth and sincerity for God and country."*

"On the basis of this resolution passed by the directors of St. Paul's, the boards of St. Margaret's School and St. Luke's Medical Center have passed similar resolutions. Also, as far as possible they have the same board of directors for all the institutions, and as they are self-perpetuating, I believe we can be sure of Christian control in the spirit of this resolution for all time."

This world can be saved from political chaos and collapse by one thing only, and that is worship. . . . To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God.—Archbishop Temple.



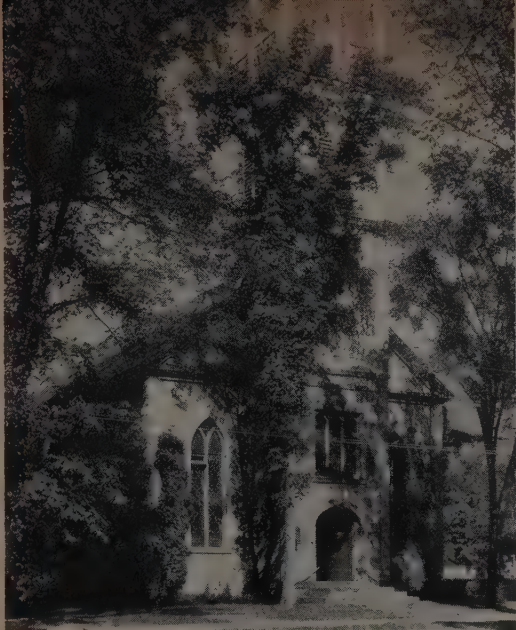
# Cathedral Seat for Presiding Bishop



Colorful ceremonies marked the installation of the Presiding Bishop's seat at Washington Cathedral recently. The Bishop of Washington, James E. Freeman, officiated, assisted by many Church leaders. Above, Presiding Bishop Tucker is shown after having occupied the seat. At the right, Bishop Freeman (to left of Presiding Bishop) is shown reading the installation service. The seat was installed in line with action of General Convention at Kansas City in October, 1940.







St. James' Church, Arlington, (left) is Vermont's oldest Episcopal Church; the tower of the church looks out over the rugged and serene Vermont hills (above). It was largely due to the work of an early rector of St. James—the Rev. Abraham Bronson—that "Eastern" diocese constituting Maine, New Hampshire, Vermont, Massachusetts and Rhode Island, was established. Thus this historic parish has played an important part in the life of the Church in New England.  
Francis A. Rugg Photos.

## Green Mountain Church

*I*N the spring of 1764, a small group of determined young Churchmen, rebelling against religious restrictions imposed upon them by the authorities of New Milford, Connecticut, emigrated to the rocky hills of Vermont. Here in the hamlet of Arlington, under the leadership of Capt. Jehiel Hawley, a stalwart Yankee of courage and vision, they founded the first Episcopal church in Vermont. Thus the establishment of the Church in the Green Mountain State preceded by about fifteen years the latter's entry into the Union, the sesquicentennial of which is being celebrated this year.

Jehiel Hawley, captain in the militia from New Milford, acted as their leader when they reached Arlington. At the outbreak of the Revolutionary War, nearly the entire town was Episcopalian. During the War, the parish had a desperate struggle and when the Rev. Abraham Bronson went to Vermont in 1802, he found the Church almost extinct. Today St. James' parish has more than 100 communicants. The Rev. Philip T. Fifer is rector.

An interesting account of the parish and the Church in Vermont is contained in "The History of St. James' Parish, Arlington, Vt.," by the Rev. George R. Brush, which has just been published by The Free Press Printing Co., Burlington, Vt.

St. James' bell (right) was rung all day on Dec. 2, 1859, when John Brown was hanged; Mr. Fifer, the present rector, (lower right), greets the Rev. G. R. Brush, former rector. In the eighteenth century graveyard (below) are buried several of Ethan Allen's "Green Mountain Boys."







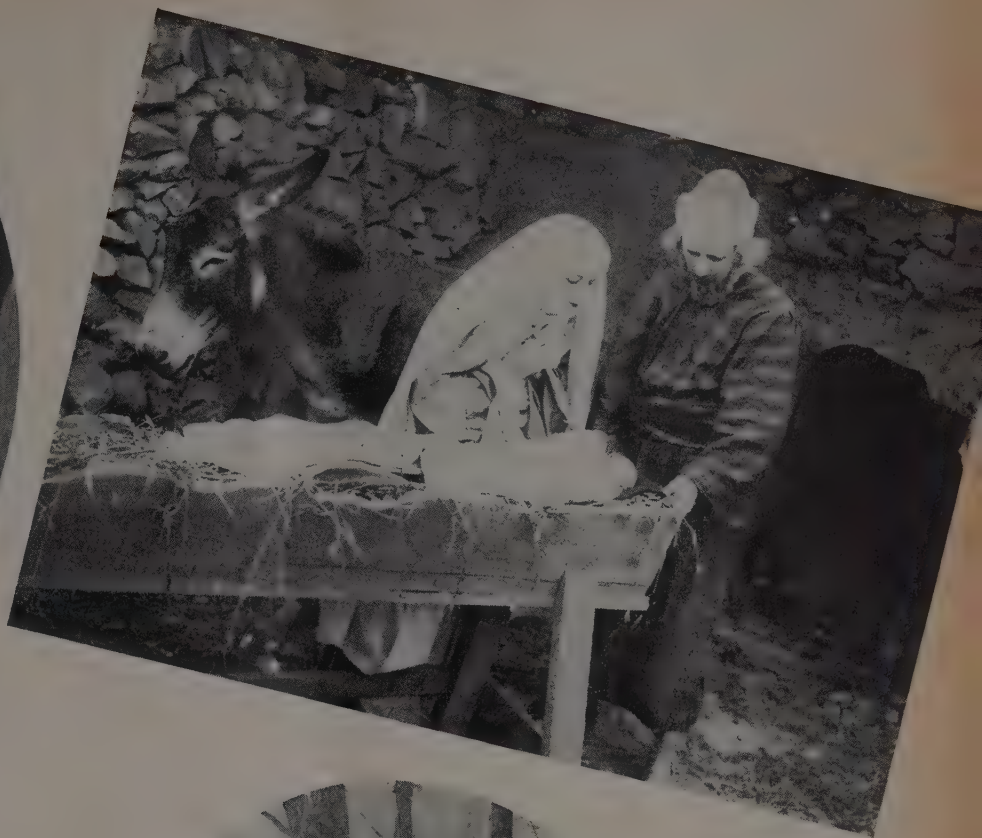
(Top, left) Chinese children at Ningpo, British diocese of Chekiang, prepare for Christmas; (lower) Bessie Sims' school children at Yangchow pose as the "multitude of the heavenly host"; (right) the dogs brought guests for Christmas at the mission, Anvik, Alaska.

## Christmas An

Christmas finds a way and girls around the world a dollar each, in Chinese for. So it was that last Christmas in western China moon looked students, faculty and friends carrying lighted fagots, singing their carols the school, across the fields and crowds of villagers joining Christmas they had ever







## d the World

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(Top center) Kingswood School girls of Bloomfield Hills, Mich., present a Christmas pageant; (top right) dramatizing the Bethlehem scene; (lower) Eduardo Masferre photographed these real shepherds watching their carabao on a hillside near Sagada, P. I.







Crowds of Negroes looked on (above) at the ceremonies in which the Rev. John E. Culmer, Miami, Fla., broke ground (below) for the new Chapel of the Transfiguration in Liberty Square, federal housing project. On Mr. Culmer's right is J. Hartman Taylor, Church school superintendent. Verne O. Williams photos.

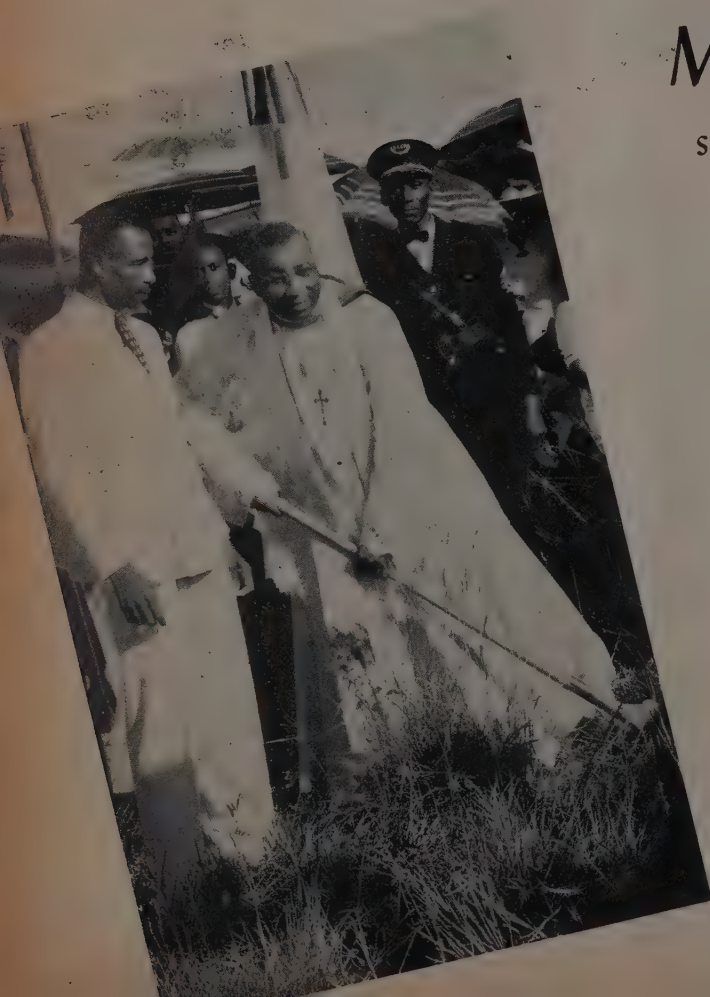
## Miami Mission

### ST. AGNES' STARTS CHAPEL

ALREADY famous as the largest Negro parish in the South and second only to St. Philip's, New York, St. Agnes' Church, Miami, now makes more history by building a new mission to serve the federal housing project called Liberty Square. The need for the new mission arose partly because so many parishioners moved to the new residence center. As it is intended especially for people of low incomes, they cannot easily transport their families to the parish church, so the church went out to them. The new Chapel of the Transfiguration has a potential membership of 500.

This is not the first time St. Agnes' Church has cooperated with government activities. Under the Rev. John E. Culmer, rector for eleven years, the parish hall has housed a federal sewing project, sometimes employing 150 women; a cornet band has trained a score of teen-age boys; a state employment agency handles 1,000 applications a week.

As part of the more regular parish work, a kindergarten enrolls 136 children whose mothers are at work; this is self-supporting. The parish has four choirs, and the acolytes' guild has 68 members. The rector has presented 942 for confirmation and baptized about 500 babies.





# Hawaiian Islands Are Challenging Opportunity

COMMISSION REPORTS BRIGHT OUTLOOK

THE Hawaiian Islands constitute "probably one of the greatest and most challenging missionary opportunities today," declares a report from the deputation of the National Council commissioned to survey the Church's work in the missionary district of Honolulu. The report was submitted to the Council at its recent meeting.

The survey was undertaken at the request and with the coöperation of the Bishop of Honolulu, Harrington S. Littell, after preliminary studies made by the Council's Committee of Reference. The deputation was composed of Bishop Stephen E. Keeler, coadjutor of Minnesota, and Dr. Kenneth C. M. Sills, president of Bowdoin College.

The Council voted that in the future the district will be classified as a special overseas district, to be administered under the Department of Foreign Missions. It also recommended some changes in the administrative structure of the district and in certain of its institutions.

The racial problem, a paramount one in the Islands, is being met by the Episcopal Church more effectively probably than by any other religious

body, according to advices received by the deputation from non-Episcopal sources. However, many years of diligent work remain to be done in this direction.

Growing opportunities for work in connection with defense projects are noted by the deputation, especially at the Schofield Barracks Army Post.

The work of the Robert W. Shingle, Jr., Memorial Hospital on Molokai, is declared to be "one of the most interesting and effective" in the Islands. The deputation was greatly impressed by the strength of the Church's work in the outer Islands to which Bishop Littell has given a great deal of time and energy, and commended highly the abilities of such leaders as Archdeacon James Walker on Hawaii and Archdeacon Henry A. Willey on the Island of Kauai.

Iolani School is declared to be "not only a valuable missionary enterprise but a credit to the Church."



## New Men's Program

Another step *Forward in Service* was taken when the National Council recently provided for the setting up of a united program for men's work throughout the Church. The plan calls for the appointment of a Committee on Laymen's Work by the Presiding Bishop and of a secretary for Laymen's Work at National Church headquarters.

The objectives of the Presiding Bishop's *Forward in Service* program will be the basis of the work, which will seek to integrate the activities of existing men's organizations such as the Laymen's League, Church Clubs, Brotherhood of St. Andrew, parochial men's clubs and similar groups.

One of the objectives of this new plan will be the launching of a Men's Corporate Gift, similar to the United Thank Offering of the Woman's Auxiliary. Such a gift was provided for by General Convention.

Iolani School, Honolulu, described by the Council's commission as "a valuable missionary enterprise and a credit to the Church," enrolls boys of many races in its choir.

Cut from a reef off Waikiki Beach, by old Hawaiians, this coral cross stands in the garden of St. Andrew's Priory, Honolulu, where students gather for special services.







Born in St. John's Hospital, this boy is never afraid to come back with sprains and bruises.

**D**R. William Augustus Muhlenberg took a shining silver dollar from his pocket and held it up for Bishop Abraham Littlejohn to see. "I'm going to keep this as long as I live," he said.

"Why?" asked the first bishop of the new Diocese of Long Island.

"Because," the founder of St. Luke's Hospital in New York replied, "it is the first contribution I received toward building this hospital, and look at us now."

Bishop Littlejohn was looking, and he decided then and there to build a Church hospital in Brooklyn.

The result—after years of emer-

# St. John's Records Seventy

## LARGE BROOKLYN HOSPITAL DISPENSES FR

gencies and achievements and ever-crowded buildings—is the present-day St. John's Hospital near Fulton Street in New York's most populous borough. The result is a plant with 200 beds, clinics that have 25,000 visits in a year, free medical care for hundreds of needy persons, and medical social service that reached 1,600 cases last year.

St. John's Hospital, the largest unit of the Church Charity Foundation of the Diocese of Long Island, is a roomy brick building complete with all the requirements of a modern hospital. There are the nurseries, which housed 822 new babies last year. There are wards and rooms for children and adults, nearly half of whom are able to pay only a part, if any, of their hospital expenses.

Comfortable little corners are furnished as sitting rooms for patients and guests—better furnished than in many hospitals, perhaps, because of the efforts of an unusually successful women's board. The top-floor solarium, its walls painted with vines and hanging flowers, is a busy spot on a sunny day. In good weather the roof decks are bright with many-colored

umbrellas, and there, in little flower boxes, are the "gardens" tended by a woman in the Church old people's home next door.

In a separate building close to the hospital is the thriving out-patient department. Ten years ago, in the worst of the depression, 700 or 800 persons were coming to St. John's every month to seek medical treatment for which they had no money. The hospital, already operating a pre-natal clinic, added clinics for medical, surgical, nose and throat and pediatric cases.

The medical social service department at St. John's works with both regular patients and out-patients. The director of the department, Mrs. Helen N. Thirwall, and her two case workers follow up every out-patient in the cardiac clinic for children and in the diabetic clinic, as well as many other cases. They see that the family understands the treatment, particularly in diabetic cases, and often arrange for the essential insulin. They help the cardiac patient and his family get adjusted to the necessary limitations of his ailment.

The medical social service depart-

Sharing worries with the Rev. H. Augustus Guiley, director and chaplain (visiting a patient below), lifts the burdens of many sick persons and helps them to recovery.



Serious cardiac trouble makes this boy remain quiet; St. John's provides him with a hobby.





# One Years of Service

## MEDICAL CARE TO NEEDY HUNDREDS

ment arranges for more than 100 children referred by the pediatric clinic to be sent to summer camps operated by a number of agencies. Some youngsters suffering from cardiac ailments are placed in private homes in the country to enjoy a vacation with careful supervision.

These are some of the modern tasks of the hospital. They illustrate how far the institution has progressed since it was started in 1870. Bishop Littlejohn talked with a young doctor named Jerome Walker, who had tried and failed with a free dispensary in Brooklyn. The Church Charity Foundation had already started a home for the aged and an orphanage. Under Dr. Walker's supervision a hospital committee opened a small dispensary. Within a year the committee took over a house, where it fitted out a dispensary and a few hospital rooms. Sister Julia of St. Luke's was called to superintend the budding institution.

In 1873 the first real Church hospital on Long Island, a frame building with room for forty patients, was completed at a cost of \$10,000. A larger building, with room for 100 patients,

was built within ten years, and it remains today as the out-patient department. The present hospital was completed in 1928 after a successful campaign for \$1,000,000.

The most exciting chapter in St. John's history occurred in the days of the Spanish-American War, when Dr. Arnold Wells Catlin, who served on the medical staff for fifty-seven years, visited the detention hospital at Montauk Point. He found soldiers back from Cuba, as well as many who had not left the country, dying like flies of typhoid fever. He was horrified at the lack of care, and he determined to bring as many men as possible to St. John's. Tripped up again and again by red tape, he finally wired to President McKinley and received the Chief Executive's personal permission to go ahead.

In a little more than a month, 300 men were brought to St. John's. In the corridors, in wards, and even in the chapel the patients were placed. Only one life was lost.

St. John's is truly a Church hospital. Bishop Stires laid the cornerstone for the present building at a time when



Visitors never fail to look into glass-enclosed nursery, nearly always filled with babies.

that act seemed largely an act of faith, but he pledged himself to make the building a reality.

The Rev. Charles Henry Webb resigned last June after serving for nineteen years as director of the Church Charity Foundation. He was succeeded by the Rev. H. Augustus Guiley. Leighton M. Arrowsmith has handled the hospital's administrative problems for twelve years.

Another proof of the hospital's Church connection is the Walter Gibb Memorial Chapel, which stands between St. John's and the old people's home. Services are held every day.

Reading to their patients is not a regular duty of the seventy-five student nurses, but this girl finds time to do it.



Sister Julia meets all patients who must ask for free or part-free care at the hospital. Roy Perry photos.







A Navajo baby at the Good Shepherd Mission, Fort Defiance, Ariz. Burleson photo.



Rest hour is an informal time for the small kindergarten children at St. Ann's Mission in El Paso, Texas. Photo by Burleson.

THROUGH the magic eye of the movie camera, Churchmen today are "seeing for themselves" the far-flung educational and religious activities of their Church. On the screen, mission schools, hospitals, chapels and orphanages from Alaska to Puerto Rico and from Liberia and India to the desert wastes of New Mexico and Arizona, are becoming a reality. Famous stories of the Bible

A scene from "The Great Commandment."



## "Magic Eye" Portray

RELIGIOUS MOVIES, NOW SPONSORED

and memorable scenes from the life of Jesus also are being recorded on films, for the Church has begun literally to preach and teach through motion pictures.

In the last few years, the National Council has been developing a library of silent films and slide lecture material. Today this collection has grown until it includes intimate glimpses of life and work in the defense-conscious Canal Zone, in war-torn China, in the Holy Land, in Brazil, Mexico, and in the deep South. No longer must the uninformed Churchman wonder as to just what uses his contributions are being put. These films show him a panorama of the practical and helpful ways in which his money is being spent.

Nearly a score of dioceses have made moving pictures of their work—some of it in sound. Among the leaders are the dioceses of Long Island, Pennsylvania, New York, and Southern Ohio. And many parishes use films and slides as one of the basic features in their educational program. At All Saints' Church in Worcester, Mass., for example, religious movies are shown the Church school children

and material is chosen that relates to the topic being studied. In this way the children learn more facts, and acquire a broader background of their subject, for tests show that 85 per cent of what we learn comes through the eyes.

Out in Hollywood one of the most ardent proponents of visual education, the Rev. James K. Friedrich, founder of Cathedral Pictures, is busy developing two-reel subjects suitable for Church schools. The first six pictures in this series will be in sound and will deal with incidents from the life of Christ. Mr. Friedrich has several religious productions to his credit, including "The Child of Bethlehem," "The Prodigal Son," "The Childhood of Jesus," "A Certain Nobleman," and "The Great Commandment." The latter—a full-length feature—is a story about Bible characters written by Mr. Friedrich and others, which has been shown in many large theaters throughout the country.

An active producer and distributor of mission pictures is the Society for Visual Religious Education of Philadelphia. Started in 1938 by John E. Burleson, son of the late Bishop Hugh





A sick Indian woman is taken to San Juan Hospital, Farmington, N. M., by the Rev. R. Y. Davis, Miss Jane Turnbull and Paul Jim, interpreter. Burleson photo.



Chinese tots present Lenten mite box at All Saints', Shanghai.

# Work in Mission Fields

## CHURCH, REVEAL ITS FAR-FLUNG ACTIVITIES

Latimer Burleson of South Dakota, the Society has photographed missions in Alaska, New Mexico, Texas, South Dakota and Arizona. Made in color and sound, these moving pictures run approximately an hour and give a vivid and informative account of what Church workers are doing in some of the remote and sparsely settled mission fields.

The Society has shown its missionary features in about 500 parishes and in thirty-six different dioceses. Nearly 35,000 persons have seen these pictures which have both an educational and a historical value.

In Arizona, for example, where there are thousands of Navajo Indians—largest tribe in the United States—the film shows how the Church is working to overcome the superstitions of these primitive human beings and to educate them. On that whole vast desert there are only two Episcopal missions to serve these people and both are seen in this film: The Good Shepherd Mission in Fort Defiance, Arizona, and the San Juan Mission in Farmington, New Mexico. The former is a home for orphans and the latter a hospital, but both do general mission work as well.

This production shows the Navajo Reservation country and how the Indians live, the trials of the missionaries in covering the desert areas, the bringing in of the sick and homeless, and the equipment with which the Church is working.

One of the most distinguished contributors to all phases of visual education is The Harmon Foundation in New York City. Pioneer in the field of religious moving pictures, this organization has done research with all denominations and produces films of the highest professional caliber. Features include all phases of religious life and work among many races in many different climes.

The American Bible Society recently has put out a film dealing with the marketing and production of the Bible, while several other denominations besides the Episcopal—notably the Methodist, Presbyterian, and Baptist, are now distributing religious features of high educational value. The Federal Government provides films free of cost dealing with natural wonders, products of the land and recent trends such as migration.

The whole field of visual education

is being explored by departments of the National Council and it is evident the Church is awake to the opportunities and possibilities in this field.

President Roosevelt recently appointed the Rev. John B. Walthour to be Chaplain at the U. S. Military Academy, West Point, N. Y. Mr. Walthour, who succeeds the Rev. Holt Fairfield Butt, 3d, has been rector of St. Andrew's Church in Tampa, Fla.

The Rev. J. K. Friedrich talks with two actors.





# Old Trínit

CHURCH IN FAMO

Country, built on the site of the first trading post, serves many members of denominations not represented by churches. And its vestry, in addition to six Episcopalians, includes two Presbyterians, two Congregationalists and one Quaker.

On its site was the first store in that part of the country—an establishment built by a man named Caldwell in 1849. Caldwell was preceded by three prospectors, Pennington, Cross, and McCaig, who prospected on the creek which runs through the town and which they named Deer Creek, as it is still known. In 1849, unusually rich gravel strikes were made and it became a common thing for prospectors to wash an ounce of gold from every pan of dirt they picked up.

News of this soon spread and drew prospectors with such speed that by 1851 there were somewhere between 15,000 and 35,000 men said to be working the "placers" within seven miles of Nevada City. Indeed, according to one authority, "gold was found even within the streets of the town and merchants were able to save the streets

The Rev. H. Thomas Pateman, who became rector of St. Mary's, Napa, Calif., on November 1, pans gold with Nevada City's Mayor, Benjamin Hall.

**N**EARLY one hundred years have passed since the "forty-niners" began to pour into California's gold country, and little remains today to remind the visitor of those lush days when eggs sold for twenty-five cents apiece and peaches were cheap at five dollars each. Yet this region remains colorful and picturesque.

Nevada City, a small village about sixty miles northeast of Sacramento, and in the heart of one of the richest gold mining regions in the United States, is the sort of locale Zane Grey might have written about and the sort of place in which Mark Twain did write. Here the little Episcopal Church known as Historic Trinity of the Gold

Hydraulic mining near Nevada City. This is done by washing down the cliffs with powerful streams thrown from the nozzle of monitors which wash the gold ore loose.

Forest rangers study a trail map with R.L.P. Bigelow (right), honorary warden of Trinity.





# Recalls "Forty-Niners"

OLD REGION SERVES MINERS, FORESTERS



Since Bishop Kip's arrival in 1854, more than \$100,000,000 has passed over the counter of this old assay office.

from being dug up by the greedy miners only by force of arms!"

The town, located about 100 miles inland from the Pacific Ocean, has a climate so delightful that many well-to-do Easterners and city folk from the West Coast go there to live. It is from them that Trinity Church derives much of its financial support. Although it has only ninety-six communicants, the church has an annual budget of \$5,000 and since the beginning of 1940 has

Mr. Pateman greeting parishioners after service shortly before he left Trinity Church.



FORTH—December, 1941

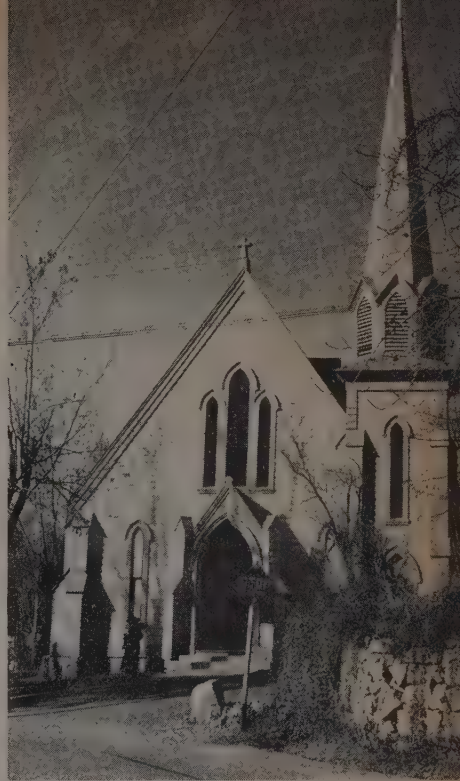
spent \$6,000 in repairs and is now building a parish house.

This region is thinly populated having only about 50,000 inhabitants in the sections lying 300 miles north of Nevada City and extending the whole width of Northern California. Here there are no churches and the Rev. H. Thomas Pateman, former rector of Trinity Church, traveled throughout the area carrying on work with some of its 5,000 Episcopalians.

Although the colorful days of the forty-niners are just a memory now, Nevada City remains a picturesque town today. Gold mines dot the nearby landscape while only five miles away are the snow-covered peaks of the Sierra Nevada foothills. Here, too, is the beginning of the redwood country, and the forestry post for all of Northern California, which is covered by aeroplane, is located in this town. Many of Trinity Church's regular communicants are men of the forestry service.

This year marks the eighty-seventh since Bishop Kip's first visit to the Gold Country. It is recorded that he visited Nevada City on April 21, 1854,

Like many other members of old Trinity Parish, Leland Smith, on the left, is a forest service ranger. Several parishioners are mining engineers.



Historic Trinity Church, located on one of the town's many hills, looks out over countryside.

and preached to a congregation in Temperance Hall during a heavy rainstorm. A short time after his visit a church was built, but this was destroyed by a fire which swept the town in the sixties. Not long afterward, however, a finer building was erected in its place and here old Trinity has stood for more than seventy years across from Deer Creek where prospecting first was done in this region.





# Church Calendars

## Help Christian Living

**T**AKING the Church into the home and into the office is one of the basic objectives of the Presiding Bishop's *Forward in Service* program. And Churchmen and women who wish to help in this endeavor will find one simple way is by using Church calendars.

From the very beginning of Christianity, festival days have been observed and Churchmen who know of these and are reminded of them by their Church calendar are making the Church a daily influence in their lives.

The simplest type of Church calendar is the calendar card issued by the Forward Movement, which is the size of a playing card and is for pocket use. It indicates the major Church festivals and sells at 100 cards for 35c.

Among those most familiar to Churchmen is the Ashby Kalendar which has the days and seasons of the Church year reproduced in proper liturgical colors; provides special headings for individual churches; includes Tables of Lessons for Sundays and Holy Days and has Tables of Psalms for important Church days. Its price is 35c. Another calendar published by Ashby is The Churchman's Ordo Kalendar. This shows the "order of the day" and the proper color, and follows the supplementary missals to the Books of Common Prayer, especially the American Missal. It costs 25c.

One of the most popular calendars

is the Churchman's edition of the Scripture Text Calendar, selling for 30c a copy and published by Morehouse-Gorham Company. Special features include texts for Sundays and Holy Days chosen from the appropriate Epistles and Gospels in the Book of Common Prayer; Saints' Days and liturgical colors for every day.

Another Morehouse-Gorham calendar is the Episcopal Church Lesson Calendar, formerly called the "Desk Kalender," generally used by the clergy at the lectern since it has the lesson for each Sunday. The 1942 calendar includes the proper Psalms and colors for each day of the year.

The Howard Jacobs Company publishes the Christian Year and Church Kalendar, commonly known as the "K" calendar. Its most popular use is in the sacristy by the altar guilds, who find it of value as a guide to the colors to be used each Sunday. The 1942 issue will cost \$1.

College students as well as clergymen find the College Work Calendar particularly useful since it runs from September to September. Important Church days, including Saints' Days, are listed in this calendar, costing 50c.

THE CHURCHMAN Red and Gold Calendar includes a listing of the birthdays of many poets, painters, musicians, scientists, social workers and others whose anniversaries might

well be commemorated. Another feature is a page of suggested lessons for special occasions, in addition to those listed in the Prayer Book. The calendar retains the trial lectionary for every day, the instructions for altar guilds, and suggested Psalms, hymns and lessons for special occasions. It costs 75c.

Church Calendar card issued by the  
Forward Movement.

# CHURCH CALENDAR—1942

		S	M	T	W	T	F	S			S	M	T	W	T	F	S	
		JAN									JULY							
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Jan. 1, Circum Jan. 6, Epiph. Jan. 25, S. Paul Feb. 1, Septua Feb. 2, Pui  
Feb. 18, AshWed Feb. 23, S. Mary May 1, S. Philip Mar. 25, Annun. Apr. 3, Good F  
Apr. 5, Easter Apr. 25, S. Mark May 1, S. S. P. H. May 10, S. S. P. H. May 14, Ascen  
May 24, Pentec. May 25, S. Junell, S. Barn June 24, S. Barn June 25, S. Peter  
Jul. 25, S. James Aug. 6, Transf. Aug. 23, Trinity Jul. Aug. 24, S. Barth  
Sept. 21, S. Matt Sept. 18, S. Luke Oct. 18, S. Luke Oct. 28, S. Sim. & Jd  
Nov. 1, All S. Nov. 26, Nov. 26, Apr. S. Nov. 30, S. Dec. 1, S. Thomas  
Dec. 25, Xmas Dec. 26, S. Steph Dec. 27, S. J. Ev Dec. 28, S. Innocents  
Ember Days shown in Italics.

(Printed in U. S. A. by Forward Movement, Shalom, Pennsylvania)



## A Life and Liberty Budget

THE NATIONAL COUNCIL, under the leadership of the Presiding Bishop, calls the Church to interpret its 1942 Program in terms of "life and liberty." Here are the major items of work and the budget totals in round figures:

**Spreading the Gospel** of the more abundant life in thirty-six missionary districts and aided dioceses in rural and mountain areas of the West and South—to Negroes, Indians, and Orientals, as well as people of our own race including great shifting populations .....\$520,000

**Carrying the Cross** to our possessions including Alaska, Honolulu, Panama Canal Zone, Philippine Islands, Puerto Rico and Virgin Islands—all strategic centers in these days of crisis .....\$285,000

**Aiding Christian people** of our own communion in China, Japan, Brazil, Cuba, Dominican Republic, Haiti, Mexico, India, and Liberia to establish and extend the Church .....\$750,000

**Assisting nine Negro schools** and colleges serving 11,000 Negro youth, all under the American Church Institute for Negroes.....\$148,000

**Aiding the Church of England** again to hold the life line of her vast missionary program throughout the world.....\$300,000

**Working among college and university students**.....\$ 30,000

**Working with Church's 500,000 youth**.....\$ 18,000

The balance of the budget is for FORWARD IN SERVICE, Refugee Work, Christian Education, Christian Social Relations, Promotion, Finance, the Woman's Auxiliary, Conference and Training Centers, Girls' Friendly Society, Church Mission of Help, Church Periodical Club, Pensions, Maintenance of the Church Missions House, etc.

The total of the 1942 Budget for the Church's Program is.....\$2,524,770

Said to be the first ecclesiastical flower show ever held, the Altar Guild of Holy Trinity Church, Decatur, Georgia, sponsored such an event recently. It attracted wide interest and a varied array of floral arrangements. Below is a general view of the exhibit hall. Atlanta and nearby churches cooperated in showing altar and other types of displays. Mrs. Fletcher Pearson Crown originated the idea. The Rev. Charles Holding is rector of Holy Trinity.



FORTH—December, 1941

## THE RETURN TO RELIGION

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A new bishop of the Church, the Rt. Rev. Noble C. Powell, coadjutor of Maryland, was consecrated recently by the Presiding Bishop. Above, Bishop Powell is shown with Mrs. Powell and their two sons, Philip and Thomas. Before his consecration, Bishop Powell was dean of the Washington Cathedral. He is a native of Alabama.

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## Churchman Award Made

Mr. Wendell L. Willkie, Churchman, received the 1941 Churchman Award recently. The award is given annually to one who has rendered distinguished service in the "promotion of good will and better understanding among all peoples," by *The Churchman*, bi-weekly religious journal. The citation read:

"To Wendell L. Willkie who believes that

freedom and goodwill can endure only through informed intelligence; who cherishes justice as a cornerstone of an uncorrupted social order; who holds the conviction that independence of thought and action in behalf of the highest ethical standards is of the essence of Americanism; that such independence is neither for sale to the highest bidder nor for sacrifice on the altar of terrorism. To one whose forthright courage and clear-sighted vision, exercised in the support of the sterling traditions of our nation, have inspired and clarified understanding of true democracy in millions of his fellow citizens."

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(Above) Part of the new editorial board of "The Witness." Front row, left to right: the Rev. Messrs. Arthur Lichtenberger, William B. Spofford, William B. Sperry, Otis Rice; second row: Christopher Morley, Jr., Rose Phelps, the Rev. Frederick C. Grant, Louisa Russell and the Rev. Howard C. Robbins; back row: Bishop Ludlow, the Rev. Lane Barton, Bishop Gilbert, and the Rev. Louis W. Pitt.

### New Witness

A venture in "group editing" enters the Church this month with the appointment of the Rev. Frederick C. Grant, D.D., as chairman of a new editorial board of *The Witness*, Episcopal Church weekly. William B. Spofford continues as managing editor and Christopher Morley, Jr., becomes assistant managing editor.

The editorial board includes: Bishops Charles K. Gilbert of New York, and Theodore R. Ludlow of Newark; the Rev. Messrs. Donald B. Aldrich, New York; Lane W. Barton, Orange,

N. J.; Joseph F. Fletcher, Cincinnati; John Gass, Troy, N. Y.; Arthur Lichtenberger, Newark; Louis W. Pitt, Otis R. Rice, Howard Chandler Robbins, William B. Sperry, John W. Suter, Rose Phelps and Louisa Russell of New York.

"The new *Witness* will follow the modern trend of group editing, with a number of distinguished Church men and women meeting each week to plan the forthcoming number," says the announcement. Sponsoring the venture is the newly incorporated Church Publishing Association, headed by Mr. Samuel Thorne of New York.



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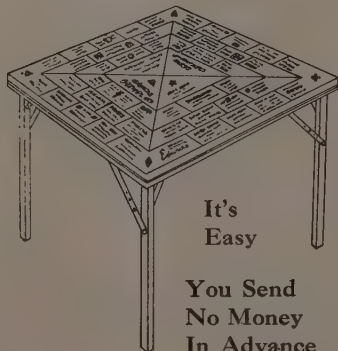
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Recent statistics show that one out of every ninety-two persons in the United States is an Episcopalian. Figures for high school and college students show a higher percentage of Churchmen. One student in every fifty found in American high schools is an Episcopalian while one out of every twenty college students is a member of the Church.

### Baptizers: Keep Out

A sign recently appeared on a Gulf Coast farm fence reading:

*Positively no more baptizing in my pasture. Twice here in the last two months my gate has been left open by Christian people, and before I chase my heifers all over the country again all sinners can go where they are supposed to go.*



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(Continued from Page 9)

worked here for a time until the Rev. W. Y. Chin came to take charge. A strong and vigorous congregation has been gathered from the whole community, men from the army school, men and women from the medical services, local police officers, merchants and just plain city folks.

Further west, near Tali, Central China College with its grand staff is located at Hsichow, again one of the most beautiful places in the world. Canton Union Theological College is also here. Little churches and congregations are therefore springing up in the district.

What will happen in this whole area when China is free once more, when the Yangtze is open again, and Shanghai, Nanking, and Hankow are Chinese cities once again, we do not know; but for the present at any rate God has put much work into our hands. The tradition of the Episcopal Church throughout the world is not only to follow its people when they move but to stay behind with the folks that are left behind. Our work, therefore, is not only to deal with those who are possibly temporary residents along the Burma Road, but to reach out to those whose home it is.

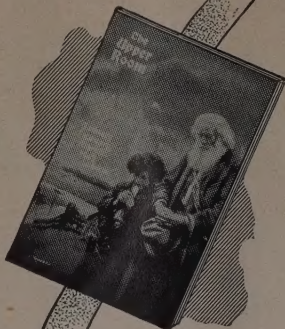
Bishop Tsu and I visited Central China College about six weeks before his consecration. At a picnic of all the staff, out on a hillside, Dr. Francis Wei, president of the college, said, "One of the joys of being a Churchman is that wherever you go there is always a bishop responsible for you." There we were at the foot of the great masses of snow-covered hills which begin to divide China and India. We felt ourselves on the border of the world. But it was true. That area is part of a diocese of the Church. I thank God that out of the cruelty of the war, and in spite of the great cost to those who have had to leave their homes and come to a strange land, the Church of God goes on growing under the power of His spirit.

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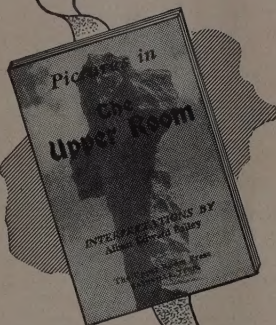
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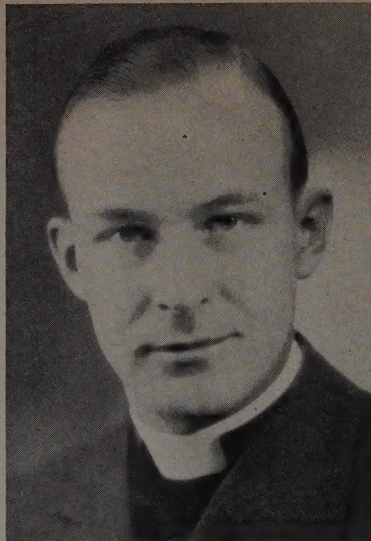
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The Rev. Curtis W. V. Junker (above) of Sisseton, S. D., becomes field secretary of the National Council's Division of Youth on January 1. He has been superintending presbyter of the Sisseton Missions and youth adviser in the Sixth Province.

## FORTH QUIZ

Answers to questions on page 3.

- 1—Fagots, such as the country people normally use for a light outdoors. Page 18.
- 2—From Connecticut. Page 17.
- 3—The Burma Road lies almost wholly in his diocese of Hongkong. Page 8.
- 4—Long Island, Pennsylvania, New York and Southern Ohio. Page 24.
- 5—Egypt, Ethiopia, Syria, Iran, Iraq. Page 6.
- 6—Its vestry, in addition to six Episcopalians, includes two Presbyterians, two Congregationalists and one Quaker. Page 26.
- 7—It is building a new mission to serve the federal housing project called Liberty Square. Page 20.
- 8—It runs from September to September. Page 28.
- 9—In 1918. By Dr. T. Tertius Noble, former organist of York Minster, England. Page 10.
- 10—About fourteen every minute, or more than 7,000,000 a year. Page 12.
- 11—Soldiers back from Cuba who were suffering from typhoid fever were cared for there by his order. Page 22.
- 12—Bishop Stephen E. Keeler, coadjutor of Minnesota, and Dr. Kenneth C. M. Sills, president of Bowdoin College. Page 21.

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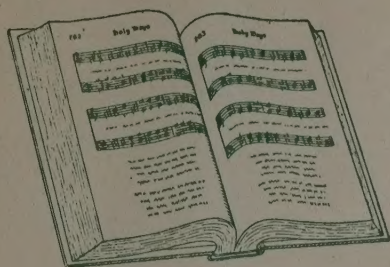
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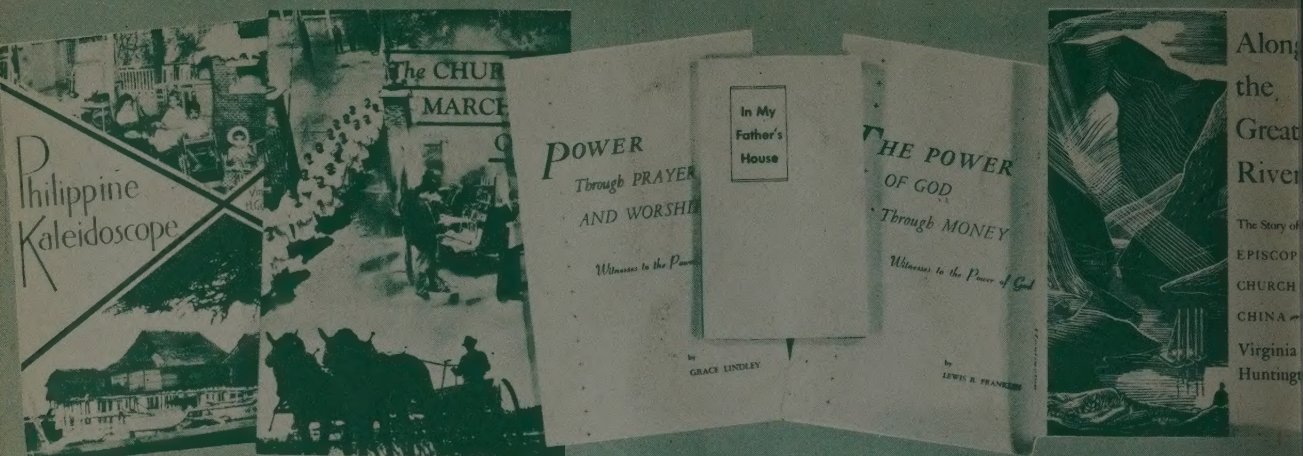
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